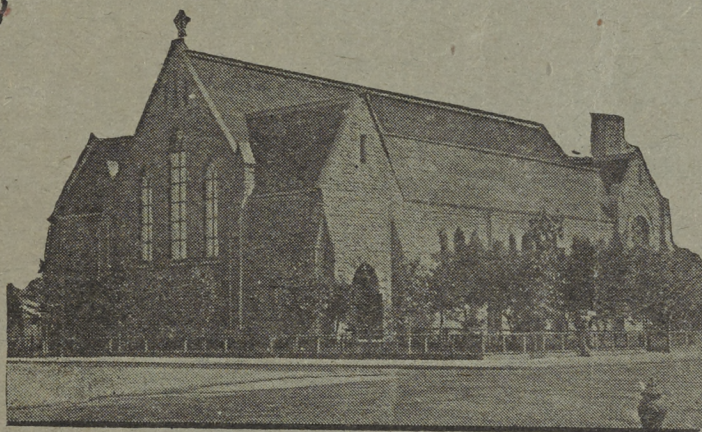


PRO-CATHEDRAL CHURCH  
OF THE  
REDEEMER, CALGARY  
MONTHLY MAGAZINE



Rector—The Very Rev. R. H. Robinson, M.A., B.D., 229  
Sixth Ave. East.

Assistant—The Rev. D. D. Macqueen, L.S.T., 229 Sixth  
Ave. East.

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**Assistant**—The Rev. D. D. Macqueen, L.S.T., 229 6th Ave. East.

**Rector's Warden**—Carson Bradley. **People's Warden**—John Irwin.

**Vestrymen**—J. E. Hunter, W. R. Reader, W. Wood-Roberts, C. M. Baker, E. A. Lilly, E. J. Townsend, J. Phillips, W. H. Berkinshaw, W. R. Halpenny, A. Baldwin, J. H. Smith, C. H. Boucher.

**Choir Men**—Tenors: F. Hardy, W. R. Reader, B. C. Cool, B. C. Cool Jr., P. A. Cottam, D. N. Wade, F. Anderson, W. Hill, H. Wood, N. P. Jobbins, L. Murgatroyd. Altos: J. Carter, A. Blair. Basses: G. E. Healey, C. Max Bishop, W. Dash, J. A. Hill, R. Woolston, G. C. Pook, L. Cool, H. E. Bloomfield, S. Dash, T. E. Ireland, R. C. Hugh, H. Evans.

**Choir Boys**—J. Halls, D. French, C. Parks, J. Bateman, B. Parks, A. Cormack, G. Chapman, B. Cole, A. D. Dormer, K. Boucher, L. Boucher, R. Russell, G. Cochrane, R. Taylor, J. Lambert, C. E. R. Conybeare, G. Rowell, W. Slater, A. Moore, W. Baxter, R. Dormer, G. Pepperdine, K. Wilson, D. Wilson, W. Zerrweck, N. Free, R. Mould, Stanley Dormer, C. McCrae, P. McCrae, L. Sykes, G. Hilton, Edward Beete, S. Duncan, J. Bateman Jr., W. Hardy.

**Choir Practices**—Boys: Wednesday, 4:45 p.m.; Friday, 7 p.m. Full Friday, 8 p.m.

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## Services

### SUNDAYS:

**Holy Communion**—Every Sunday at 8 a.m., also 1st and 3rd Sunday at 11 a.m.

**Matins**—Second, Fourth, Fifth Sundays, 11 a.m.

**Sunday School**—3 p.m. **Holy Baptism**—4:30 p.m. **Evensong and Sermon**—7:30 p.m.

**HOLY DAYS:** Holy Communion, 8 a.m.

**WEEK DAYS:** Holy Communion, 8 a.m., Tuesdays and Thursdays 9.30 on Wednesdays.

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## Organizations

**Altar Guild**—Meets at 8.30 p.m., in Paget Hall, on the 3rd Wednesday in March, June, September and December.

**President:** Mrs. Reader. M1350.

**Secretary:** Mrs. Phillips. M6462.

**Bookstall Secretary:** Mrs. Dunning, M1531.

**Women's Guild**—Meets each Tuesday at 3 p.m., in the Paget Hall.

**President:** Mrs. Blight. W2171.

**Secretary:** Mrs. Halpenny. M2865.

**Woman's Auxiliary**—Meets 1st and 3rd Mondays at Paget Hall, at 3 p.m.

**President:** Mrs. Elton, W2762.

**Secretary:** Mrs. Davis, M1707.

**Evening Branch W.A.**—Meets 2nd and 4th Monday in Paget Hall, at 8 p.m.

**President:** Mrs. Dunning. M1393.

**Secretary:** Miss Helen Harris, M3220.

**Mother's Meeting**—Meets 2nd and 4th Mondays in the Paget Hall from 2:30 to 4.

**President:** Mrs. Knight. M9743.

**Mothers' Union**—Meets 1st Thursday at 3 p.m. in Paget Hall.

**President:** Mrs. Phillips. M6462.

**Secretary:** Mrs. W. Turner. M5249.

**S. Andrew's Brotherhood**—Meets 1st and 3rd Mondays, at 8 p.m., in Paget Hall.

**Director:** E. S. Hoare. M4991.

**Secretary:** C. H. Boucher, M5705.

**Canadian Girls in Training**—Meets in Paget Hall on Fridays at 7:30 p.m.

**Leader:** Mrs. Haslett, M7555.

**Girl Guides**—Meet Saturdays in the Scout Hall, 3 p.m. Captain, Miss Shepherd, L1237.

**Brownies**—Meet Mondays in the Scout Hall, 4.30 p.m. Brown Owl, Mrs. Scrace, 12 Marlborough Mansions.

**Boy Scouts**—Meet Fridays at 7 p.m. in the Scout Hall. Scoutmaster: C. Bradley. E5969.

**Assistant Scoutmaster**—A. Gregory. Phone E5669.

**Rovers**—Meet Tuesday, 7:30 p.m., in Guild Hall. Rover Mate: L. Cool. L1186.

**Cubs**—Meet Monday 6:00 p.m., in the Scout Hall.

**Lady Cub Master**—Mrs. Scrace, Marlborough Mansions.

**Parents' Auxiliary to Boy Scouts, Etc.**—Meets 1st Wednesday of every 2nd month at 8:30 p.m. in Paget Hall.

**President:** C. H. Boucher. M5705.

**Secretary:** Mrs. White. M6207.

**Young People's Society**—Meets 2nd and 4th Thursdays, in Paget Hall.

**President:** L. C. Banner. M4892.

**Secretary:** T. Huntington.





## Calendar, August, 1928

- |  |   |
|--|---|
| 1. Wed. Lammas Day. H.C. 9:30 a.m.<br>Evensong and Missionary Inter-<br>cessions 8 p.m.                  | G |
| 2. Thurs. H.C. 8 a.m.  | G |
| 3. Fri. Abs.   | G |
| 4. Sat.  | G |
| 5. Ninth Sunday after Trinity. Oswald,<br>K.M., 642.   | G |
| 6. Mon. Transfiguration of our Lord.<br>H.C. 8 a.m.  | W |
| 7. Tues. Name of Jesus. H.C. 8 a.m.  | G |
| 8. Wed. H.C. 9:30 a.m. Evensong and<br>Missionary Intercessions 8 p.m.                                   | G |
| 9. Thurs. H.C. 8 a.m.  | G |
| 10. Fri. Lawrence, Dn. M., 258. Abs.   | G |
| 11. Sat.   | G |
| 12. Tenth Sunday after Trinity.  | G |
| 13. Mon.   | G |
| 14. Tues. H.C. 8 a.m.  | G |
| 15. H.C. 9:30 a.m. Evensong and Mis-<br>sionary Intercessions 8 p.m.                                     | G |
| 16. Thurs. H.C. 8 a.m.   | G |
| 17. Fri. Abs.  | G |
| 18. Sat.   | G |
| 19. Eleventh Sunday after Trinity.   | G |
| 20. Mon.   | G |
| 21. Tues. H.C. 8 a.m.  | G |
| 22. Wed. H.C. 9:30 a.m. Evensong and<br>Missionary Intercessions 8 p.m.                                  | G |
| 23. Thurs. H.C. 8 a.m. Vigil.  | G |
| 24. Fri. S. Bartholomew, A. M. H.C.<br>8 a.m.  | R |
| 25. Sat.   | G |
| 26. Twelfth Sunday after Trinity.  | G |
| 28. Mon.   | G |
| 28. Tues. S. Augustine, B.D., 430. H.C.<br>8 a.m.  | G |
| 29. Wed. Beheading of S. John Baptist.<br>H.C. 9:30 a.m. Evensong and<br>Missionary Intercessions 8 p.m. | G |
| 30. Thurs. H.C. 8 a.m.   | G |
| 31. Fri. Aidan, Bishop of Lindisfarne,<br>641. Abs.  | G |

### EDITORIAL

It is with some sense of satisfaction that one commences to write an editorial this month. The attendance at Divine Service has been very good, considering that so many people are away during the summer months. The co-operation of those who are in the city at this time lightens the duties of the one who is left in charge, and is very encouraging.

A blow has come to the Diocese and Parish, in the departure of the Right Reverend William Cyprian Pinkham, late Bishop of Calgary. He was appointed Bishop in 1887 of the Diocese of Saskatchewan, and in 1903 became the first Bishop of Calgary. He bore the burden of responsibility of extending the ministrations of the Church to the inflowing tide of immigration into this country with unfailing faith, and never turned his face from his task, in spite of the difficulties and discouragements that must have met him at every turn. In addition to

his Diocesan work, he endeared himself to many members of this Parish, and we all join in thanking God for his long and magnificent work in this portion of Our Lord's Vineyard, and in extending to his widow and daughters our deep sympathy in their loss.

Our daily newspapers tell us that the Right Reverend Randall Davidson, D.D., has resigned as Archbishop of Canterbury, and that he is to be succeeded by the Right Reverend Cosmo Gordon Lang, D.D., Archbishop of York. If this is correct, the Church of England will lose the services of a man whose deep spirituality, wisdom and diplomacy has done more than is generally recognized, to steer the Anglican Communion through the troublous seas of the last fifty years.

Coming back to Parochial matters, there are at least two things that should be uppermost in our thoughts and prayers, viz., the Diocesan Anniversary appeal and the Confirmation. Members of the congregation will hear a great deal about the former at a later date, but in the meantime our prayers should be with those who are interested in the preparatory work of the campaign.

The active co-operation of the Congregation is desired at this time in securing suitable candidates for Confirmation. Both public and private classes will be arranged in September, for both adults and children, and names can be sent to the Clergy at any time now. It is especially hoped that there may be a number of adult candidates presented, and any member of the congregation who knows of any adults who are in any way interested in the faith and teaching of the Anglican Church, and who are not yet confirmed, would help the work considerably if they would send in the names of such people immediately in order that they may be visited. We are convinced that there are real opportunities in this city of interesting adults in this matter, and we feel sure that we can count on the help of the members of the congregation. We shall all look forward to seeing the Dean back in our midst at the beginning of September, and in the meantime we ask for your continued support and co-operation.

### RECTOR'S LETTER

Linsdale Vicarage, Bucks.,  
July 7th, 1928.

My Dear People:—

I told you in my previous letter of my passage across the Atlantic, and safe arrival in England, and I thank you all for your prayers and good wishes.

I went at once to Wokingham, and stayed there ten days with my mother and sisters, all of whom are very well. During that time some of us went to Ascot, on Gold Cup Day, and obtained an excellent view of the King and Queen, the Prince of Wales, Princess Mary, and other notables.

We also went one evening to the Military Tattoo at Aldershot, which is a magnificent, spectacular display, everything carried out with absolute precision. The principal scenes were the Pageant of Tattoo, 1702-1928; the third Crusade, Peninsular Campaign, the Storming of Badajoz, and the Menin Gate. The performance went on from 9:30 p.m. till midnight, and at the conclusion all the 5,000 performers came on the arena together, and they and the spectators, about 60,000, all stood and sang "God Save the



King," and the first verse of "Abide With Me," and then the "Last Post" (sounded on the bugles) formed a most impressive and touching conclusion.

On June 23rd my brother-in-law, sister, and I motored to Littlestone, Kent, a picturesque little village on the coast. It was a perfectly glorious day, and we passed through Guildford, Horsham, Hayward's Heath, Robertsbridge, and Rye, thus seeing some of the most beautiful parts of Surrey, Sussex and Kent.

I thought of you all, and the Cathedral, and hoped for the best for the Sunday School picnic.

During my stay at Littlestone, I visited New Romney, Hythe, Folkestone and Dover, and also had a ride on what is called the "smallest public railway in the world." It runs from Hythe to Dungeness, and was built by a millionaire who wanted to be of service to the community and provide work for the unemployed of that district. The track is a fifteen-inch gauge, and the cars each hold four people, two at each end, but the engine is modelled exactly on the lines of the big Atlantic type locomotives, and the stations, platforms, signals, etc., are all complete, as on a full-sized railroad.

During the month of July I shall be preaching and speaking on behalf of Western Canada in various English Parishes, and meeting a number of old friends in different places. I hope to embark on the return trip on August 18th, and to be back at work again by the first of September. Please go on with your prayers for me, as well as for the Diocese and Parish. I am delighted to hear that the First Wolf Cub Pack succeeded in winning the Sports Cup, and second my hearty congratulations. I send my greetings to all fellow-workers in the Parish, and hope that we shall all be ready to resume our activities in September. The Diocesan appeal must engage our earnest attention, and the meetings of the Dominion W.A. will help to stimulate missionary enthusiasm.

Confirmation classes will be started in September. I shall take the lads and girls from the Catechism and Bible Classes, and Mr. Macqueen the adults. Please be ready to join the classes as soon as they are announced.

R. H. ROBINSON.

### ALTAR GUILD NOTES

We gratefully acknowledge this month the following gifts for the Church: (1) a new green book-marker for the Bible used at the Lectern; (2) a very generous donation of money from flowers are very much needed for the Altar? Guild; (3) flowers from Mrs. Wilkinson "in memory of Mother."

May we again remind the congregation that flowers are very much needed for the Altar. We do not want many each time, but would like them with long stems. Those of you who have flowers in your gardens, please do respond to this appeal, and 'phone M1350 or M6462 on Tuesday and Friday.

### MOTHERS' UNION NOTES

The weather was not favorable for the annual outing of the Mothers' Union on July 5th, so the picnic to St. George's Island was postponed, and will take place later in the season, the date to be fixed at the next meeting.

### SUNDAY SCHOOL NOTES

Threatening clouds and frequent showers on the day arranged for the Primary picnic left no doubt that the treat must be held in Paget Hall. Promptly at 1:30 the children arrived and games and marches became the order of the day. Then the races took place, and then tea and ice cream were served. This was followed by the distribution of the prizes to the winners by the Rev. D. D. Macqueen. Hearty cheers were given by the children for those who had helped to make the afternoon such a happy one. It was a great joy to have the children from St. George's Sunday School present. They entered most keenly into the afternoon's enjoyment, and Mrs. Gush and Miss Miriam Smith proved themselves to be really "good sports."

The grateful thanks of everyone concerned must be given to Mrs. Roberts and her committee, who so ably managed the refreshments, and to Miss Winnie Jones and Miss Dorothy Burbridge, who took charge of the races and the prizes.

### FIRST TROOP SCOUT NOTES

A very good site for a camp has been found in the vicinity of Bragg Creek, and the Boy Scouts hope to go camping here from August 13th to August 26th. Names of those who wish to attend must be given into the Scout Master before August 5th.

### PARISH NOTES

During the month of July we have been favored by visits from the Rev. H. M. Little, Rector of the Church of the Advent, Montreal; and the Rev. Frank Winspear, Priest-in-Charge of Likoma Cathedral, Nyasaland. Both these addresses were much appreciated by the congregation.

During the month of August we are to have the assistance of the Rev. Canon Pierce-Goulding, Rector of All Saints Pro-Cathedral, Edmonton.

Mr. Claude Hughes has resigned his position of Organist and his resignation has been accepted. There have been a number of applications for the vacant position which are being considered.

We very much regret to announce that Mr. Jack Smith has been appointed to a position in Winnipeg, and that he and Mrs. Smith will be leaving the city shortly. We congratulate Mr. Smith upon this splendid appointment, but we are very sorry indeed to lose such faithful members of our congregation. However, our loss will be Winnipeg's gain.

Members of the congregation have made appreciative comments upon the redecoration of our Church. We are very pleased with what has been done, but it is yet to be completed.

The Dean hopes to be back in the Parish in time for the first Sunday in September.

### S. GEORGE'S, PARKVIEW

The members of S. George's Sunday School joined with the Primary Department of the Pro-Cathedral for a very enjoyable picnic tea on June 30th. On July 1st the evening Service was conducted by the Rev. W. Simpson, who gave an appropriate address for Dominion Day. It was decided not to hold the regular meeting of the Guild of S. George during July and August, as so many of the members are out of town.



On hearing of the death of Bishop Pinkham the present Bishop of Calgary said:

"Over a lengthy period, Bishop Pinkham was one of the great forces for good in Western Canada. Foundations of Christian citizenship were laid by him in much of what is now the Provinces of Saskatchewan and Alberta. He saw great changes, but himself changed not in his devotion to his work and his allegiance to his Master. In extending the deepest sympathy to his wife and family, one feels their greatest consolation will lie in the understanding of his well-deserved epitaph, 'Well done, good and faithful servant, enter into the joy of thy Lord.'"

An appreciation of the life and work of Bishop Pinkham is voiced by an Eastern newspaper, which reads:

"Few careers in the Anglican Church of this country have been more colorful and few men can boast a finer record of work well done in the ministry than the Rt. Rev. William Cyprian Pinkham, who has just died at the age of 84. Previous to his elevation to the episcopate, Bishop Pinkham's work lay almost entirely in the Province of Manitoba. For fourteen years he was incumbent of St. James Church, Winnipeg, and during twelve of these years he held the office of superintendent of education for schools of the province. He was consecrated Bishop in 1887, and on his retirement held the honor of being the oldest Bishop in the Anglican Communion in years of consecration. His duties took him much into the waste spaces of the north and he did splendid work in evangelizing the Indians, by whom his memory is revered today. To have inaugurated the public school system of Manitoba and to have served long and faithfully as Priest, Archdeacon, Canon and Bishop, is a record of achievement of which a man might well be proud. To have won the esteem of thousands of persons of all creeds in Western Canada and to be affectionately remembered by thousands more is Bishop Pinkham's monument more lasting than bronze."

#### AN APPRECIATION FROM AN OLD FRIEND

Since our last issue our Chief Pastor and friend, Bishop Pinkham, has been called to his rest, and we specially of the Anglican Church are the poorer, as we miss his cheery presence among us. All has been said in the papers and in Church that was generally known about him, so that it seems unnecessary of any private individual to write anything now, and yet those intimately connected with him in his home, private as well as his public life can tell of many an instance of his unselfishness and thought for others, coupled with a knack of putting kindly construction upon actions which to others seemed unpardonable. The writer never heard him say an unkind thing of anyone, nor would he allow such to be said in his presence. It was said by one of his humble parishioners: "The Bishop was never in a hurry," always at the disposal of anyone who wanted him. His life work among individuals, Indian and white alike, was summed up by a working woman from the Old Country, who said, "What a large family the Bishop will have to bring before the throne."

#### DIOCESAN SUMMER SCHOOL AT BANFF, JULY 16th-20th

The Calgary Diocesan School on Friday morning, July 20th, ended its session, after most successful meetings. Throughout the week the weather held fine, and everything proved favorable. Mornings were devoted to celebration of Communion in St. George's Church, followed by lectures by the leaders. The afternoons were set aside for such recreations as tennis, baseball, hikes, scenic trips or bathing. In the evenings, social conferences were held under three leaders, and closed with devotional addresses by the Rev. George Biddle, Rural Dean of High River.

The Rt. Rev. Bishop L. R. Sherman, of Calgary, was present throughout the sessions of the school, excepting for the short period on Thursday, when, following the announcement of the death of Bishop Pinkham, he motored to Calgary and back.

A spirit of happiness and zeal was evident throughout the whole period. Meals were served in the recreation ground pavilion, and approximately a hundred lived on the grounds. All entered heartily in the afternoon recreations, and none more so than Bishop Sherman, who, minus coat, collar and tie, was prominent, particularly in the baseball games, acting generally in the capacity of pitcher, and arousing great enthusiasm in the games, especially on the occasions when at bat he scored home runs.

#### COLLECTIONS FOR JULY

	Open	Closed	Total
July 1st .....	\$115.21	\$74.50	\$189.71
July 9th .....	106.85	98.85	205.65
July 15th .....	113.80	85.55	199.35
July 22nd .....	87.69	55.80	143.49
July 29th .....	110.25	73.70	183.95
			\$922.15

#### BAPTISMS

June 27—John Reid Hoad.  
 July 1—Elena Virginia Little.  
 1—Evelyn Betty Thomas.  
 1—Edwin Henry Lloyd.  
 20—Peggy Barbara Venables.

#### MARRIAGES

June 27—James Bruce Robinson and Edith Mary Gould.  
 28—Harry Charles Legge and Mary Roper.  
 30—Leo Raymond Melvin and Laura Stephanie Chamberlain.  
 30—Alexander Clark and Mary Elizabeth Jones.  
 July 10—Harry Liscoe Sharplin and Lena Schelling.  
 17—William Iredale and Isabel Maxine Feilden.  
 20—Ernest Edward Taylor and Louise Josephine Myrtle Brown.  
 20—Harold Monkman and Nellie May Brookes.  
 31—Russell Hector Bowen and Ann Jean Clowes.  
 23—Ernest Ridley Anderson and Hazel Irene Cameron.  
 26—William Mackenzie and Rosa Isabel Rowe.

#### BURIALS

June 26—Margaret Mary Manby, aged 59 years.  
 26—Kenneth Glead, aged 18 years.  
 27—William Smith, aged 36 years.  
 27—John Reid Hoad, aged 6 years.  
 30—George Henry Poulton, aged 59 years.  
 July 16—William Dauphinee, aged 38 years.  
 21—William Cyprian Pinkham, Bishop, aged 83 years.  
 28—Oliver Denny, aged 77 years.



# The Sign

not ashamed to confess the faith of Christ crucified.

WITH WHICH IS INCORPORATED "THE LIVING CHURCH"

## The Abbey of Elstow. By the Rev. W. Escott Bloss.

**A**BOUT a mile and a half to the south of Bedford lies the village of Elstow. As the birthplace of John Bunyan it has an attraction for visitors from all parts of the country. Elstow was the home of his childhood; his playground was the village green, for some years he was a chorister at the parish church, and when he left the choir he became a bell-ringer—a task which was to him a joy and a delight. The cottage where he spent the early years of his married life is among the most famous houses in the village. Here, too, he passed through those vivid spiritual experiences which found expression in his books—notably in the *Pilgrim's Progress* which will always take a place among the classics of Christian literature.

Elstow's title to fame, however, does not rest solely upon its associations with the name of John Bunyan. The Abbey of Elstow was for centuries a centre of Christian life and influence. It was founded about the year 1078 by Judith, a niece of William the Conqueror, and widow of the Earl of Northampton. The dedication was in honour of the Blessed Virgin and S. Helen, who, according to ancient tradition, went upon pilgrimage to Jerusalem and was rewarded by the discovery of the Cross upon which our Saviour suffered. The Feast of the Invention of the Cross (May 3rd) was kept as a great festival at the abbey. The name Elstow is generally supposed to be a contracted form of "Helenstow"; i.e. the *stow* or place of S. Helen. The abbey was a settlement for Benedictine nuns, and had a continuous history until the suppression of the monasteries in the reign of Henry VIII.

The great seal of the abbey supplies evidence of this double dedication. It is in the usual oval form, and under tabernacle work two female figures are represented. On the left hand side is the Blessed Virgin crowned, holding the infant CHRIST. On the right is

S. Helen, holding a cross. This was the seal attached to important official documents.

The abbey possessed considerable property, the gift of pious benefactors. The endowments included the revenue of the church at Hitchin, and the advowsons of several benefices. On the village green stands the old moot hall where the tenants were accustomed to assemble when summoned by the abbess. Here she held her court for the administration of justice in respect of all offences committed within the boundaries of the abbey estates. In the reign of Edward I, a Royal Commission was appointed to investigate the claims of all property holders in the kingdom. The commissioners paid special attention to Elstow, and the inquiry extended to other privileges of the abbey. These included the right to hold a fair for four days every year at the time of the Feast of the Invention of the Cross; and also the right to hold a court for the administration of justice. In 1330 the abbess stated that she possessed a gallows, pillory, and ducking stool for the execution of the judgements of her court; and that all

these privileges were secured under royal charters granted during the reigns of Henry I and Henry II. It appeared, however, that certain offenders against the assize of bread and ale (i.e. those who had given false measure or short weight) had escaped the ignominy of the ducking stool by the payment of a fine, and on this account the abbess had to pay ten shillings to the royal exchequer. The privileges were, however, recognized and confirmed.

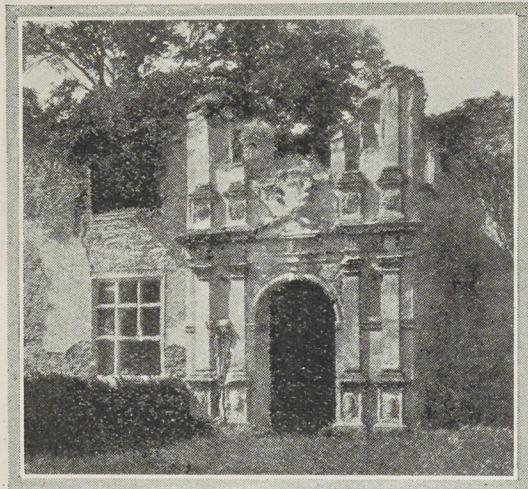
The abbey maintained both an abbess and a prioress. The management of the estates, and the government of the community, were in the hands of the abbess. The prioress supervised the domestic affairs and was responsible for the internal discipline of the house. The rule of S. Benedict did not necessarily involve complete separation from everyday life, and con-



PRINCIPAL DOORWAY ON NORTH SIDE OF CHURCH.



siderable latitude was allowed to each house in the organization of its own affairs, and the choice of its actual work. In our own times we should describe many of these activities as social service; in days of



REMAINS OF RENAISSANCE PORCH TO MANOR HOUSE.

old they were regarded as works of mercy undertaken in the Name of CHRIST, and performed in the spirit of CHRIST. These abbeys also provided schools for the girls of the surrounding neighbourhood, and among the duties of the nuns would be the instruction of these children. According to an ancient record, a lad, five years of age, entrusted to the care of Hugh, Bishop of Lincoln, was sent to Elstow for his elementary education.

The reign of Henry VIII opened happily for the abbey. In 1509 all existing charters received royal confirmation; and the enjoyment of all temporalities seemed thereby fully secured to the abbess and her nuns. But dark and stormy days were at hand for all English monasteries, and Elstow was soon to be involved in the common calamity. Thirty years later the deed of surrender was signed, and all the property transferred to the Crown. Pensions were granted to four officials and twenty nuns; also to certain servants of the abbey—the payment to be made out of the revenue of the confiscated estates. With the dispersion of the inmates the history of the abbey comes to an end.

After the dissolution of the abbey, the property was leased to Sir Humfry Radclyff, knight, in consideration of an annual rental of £85. 17s. 10d. payable to the Crown. In 1616 the property was transferred to

Thomas Hillersden. The manor house (now in ruins) on the south-west side of the church was built about this time with materials taken from the old abbey. Amid the picturesque ivy-covered ruins is a beautiful porch built in the best style of the English Renaissance. This was added after the completion of the manor house.

Of the ancient church, only the nave with the north and south aisles have survived to the present day. The central tower, the nuns' choir, chancel, and Lady chapel have all been demolished; only the foundations remain. The principal entrance to the church is in the north wall; this is one of the original doorways dating from about the twelfth century. Above the porch, resting upon a square cornice, is a carving representing CHRIST seated upon a rainbow, and in the act of giving His benediction. Probably in pre-Reformation days this piece of sculpture was coloured with a gilt background—such enrichment being common at that period.

The tower, detached at the north-west corner of the church, was originally one of the abbey buildings. When the great central tower was demolished, the upper storey was added to hang the displaced bells. The narrow doorway leading to the belfry is supposed to have suggested to Bunyan the idea of the wicket gate, which he describes in his immortal allegory.

Near the door on the south side of the church is the grave of Elizabeth Hervey who was abbess from 1501 to 1524. It is marked by a black marble slab bearing the figure in brass of an abbess in the dress of a Benedictine nun, and holding in her right hand her pastoral staff. She died fifteen years before the surrender of the abbey property to Henry VIII.

Towards the end of the sixteenth century the present east wall was erected to enclose the part of the building which is now used as the parish church. This includes a portion of the original church and dates from the early years of the twelfth century.



ANCIENT MOOT HALL ON VILLAGE GREEN.

## The "Fools" of the Wisdom Literature.

By the Rev. W. O. E. Oesterley, D.D.

### I. THE WISE MEN AND THEIR WISDOM.



HAT has come down to us of Hebrew Wisdom Literature is—(i) the Book of PROVERBS; this comprises at least five different collections of wise sayings, mostly, but not all, of a directly religious character. These collections belong to different dates, both before and after the Exile. Popular proverbs are one of the most ancient possessions of all peoples. (ii) Quite a number of the PSALMS contain passages which partake of the nature of "Wisdom."

(iii) The Book of JOB, in some ways the most remarkable book in the Old Testament, also belongs to this literature; but it was not adapted to popular use like *Proverbs*. (iv) ECCLESIASTES. But (v) the popular Wisdom book of the early Church was ECCLESIASTICUS, more correctly "the Wisdom of Ben-Sira," written about 200 B.C.; but in the early Church it was regarded as "canonical," and quoted as Scripture. It received the name "Ecclesiasticus" because it was the special ecclesiastical or church book for guidance in conduct of life. (vi) The Book of WISDOM. (v) and (vi) will be found in complete English Bibles in the Apocrypha.



## HEBREW WISDOM AND WORLD-LITERATURE.

Only within recent times has it been realized that the Wisdom Literature of the Jews is part of a world-literature belonging to the entire ancient East, through recent publications of various Wisdom books, of the existence of which our fathers never dreamed, although in several passages in the Old Testament mention is made of the wisdom of Egypt. Specimens of Babylonian wisdom, so far, are much less numerous than those of Egypt.

The unique character of Hebrew thought is never more clearly exhibited than when it is compared with the literary pieces of other ancient oriental peoples which have come down to us. What is particularly noteworthy here is that in culture Babylon and Egypt were far in advance of Israel; that the latter, in spite of its inferior civilization, should have been so superior in mental, and especially in religious, thought is a new argument for the inspiration of the Bible which has only arisen since we have been able to compare with it other "sacred literatures."

## THE WORK OF WISDOM LITERATURE.

The Wisdom Literature, in its beginnings then, goes back to early times; but its fullest development did not take place until long after the Exile. And it was during the Greek, or Hellenic, period that it received a great impetus, i.e. 300 B.C. and onwards.

Socially, politically, intellectually, and even to some extent religiously, the Jews owed something to the Greek spirit. Nevertheless, within "Hellenism," and especially in its Asiatic form, there were elements which appealed to the baser passions of men—sensuousness, immorality, greed of gain, selfishness, ambition on its darker side, utter disregard of others. Many succumbed, especially among the younger men. But the bulk of the nation, including the Jews of the Dispersion (that is, dispersed in foreign lands), remained faithful to their traditional belief and practice. This was due, in the first instance, through the work of Prophets, Priests, and Scribes, to their worship which centred in the Temple services, in the Dispersion to the synagogue worship, and to observance of the Law.

There were leaders of another kind who were deeply in earnest in their efforts to preserve their people, and above all the young men, from being drawn into the whirlpool of debasing influences; and possibly their efforts in this direction were more deliberately conscious on account of their being more directly in touch with the world of every day than was possible to Priests, Levites, and Scribes. These were the "Wise men" or *Chakamim*, the teachers of Wisdom, and the authors of the Wisdom Literature. We know from Jeremiah xviii. 18 that already in Jeremiah's time the Wise Men were as a class sufficiently important to be mentioned as a special category alongside of priests and prophets.

## HOW THE SAGES TAUGHT.

We do not now possess the Wisdom Literature in its original form. Parts of it were spoken especially to people who could not read, and parts of it were written down.

The sages gathered listeners of all kinds in the broad places of the city, especially near the gates, where people were in the habit of congregating; here an audience was always easily obtained. We get a good illustration of this in Proverbs viii, where Wisdom is figuratively described as a teacher calling out to all and sundry to come and listen to the teaching offered:

*Doth not wisdom cry,  
And understanding put forth her voice?*

*In the top of high places by the way,  
Where the paths meet, she standeth;  
Beside the gates, at the entry of the city,  
At the coming in at the doors, she crieth aloud;  
Unto you, O men, I call;  
And my voice is to the sons of men.*

In later times the oral teaching of Wisdom was carried on in a more formal manner, though in all probability side by side with that just referred to. This was done by what we should call lectures, given in a "house of instruction" (*Beth ha-Midrash*). It seems fairly certain that these are implicitly referred to in *Proverbs*; but whether this is so or not, we have in *Ecclesiasticus* definite mention of this; in li. 23 Ben-Sira writes:

*Turn in unto me, ye unlearned,  
And lodge in my house of instruction.*

A few verses further on he speaks of his "Academy of learning," called a *Yeshibah*:

*May my soul delight in my Yeshibah,  
And ye shall not be ashamed to sing my praise.*

In course of time, when the regular class of *Chakamim* arose, wise sayings were composed by them and written down. This was not, in the first instance, for popular use, but for the benefit of public teachers among the *Chakamim*, who retailed them to their pupils by word of mouth. Still later, something more in the shape of theses, such as the books of *Job* and *Wisdom*, were written; these were only intended for learned circles.

The Wise Men's knowledge of the Scriptures and of the Law, on the one hand, their sympathy with humanity which was the outcome of their wider interest in affairs generally, on the other, enabled, them to deal with men and women in a way which was impossible for the ordinary priests and scribes.

They addressed men of the world, or those who were about to enter upon life, all of whom they wished to influence for good. To accomplish this with effect the chief qualifications were knowledge of human nature, a living sympathy with all sorts and conditions of men, the ability of uttering counsels of a practical nature, together with the power of expressing them in words easily grasped, terse, and to the point.

(To be continued.)

## OVER THE TEACUPS.

Recipes from our Readers.

*Felixstowe Tart.*—Mix 4 oz. of cornflour with 4 oz. of common flour, a half teaspoonful of baking powder, and a tablespoonful of powdered white sugar. Rub in 3 oz. of butter or lard. Beat up the yolk of an egg with a quarter of a pint of milk and stir it in. Knead the mass up into a light dough and roll it out to a round shape and fit it on a well-greased plate. Roll up about an inch all round the edge of the paste, and crimp it, with finger and thumb. Bake in an oven till a golden colour. Then nearly fill it with jam or stewed fruit, and pour over it the white of an egg beaten up to a stiff snow with two tablespoonfuls of powdered white sugar. Put the whole into a moderately heated oven, till it has set. If desired, it can be ornamented with strips of angelica or glacé cherries. (*Miss A. E. Williams, Pontnewydd, Mon.*)

*Cherry Turnovers.*—Rub one cupful of butter into 1 lb. of flour until it is like a coarse powder, then work into a paste with ice-cold water, handling as little as possible. Fold and roll three or four times, keeping it cool. Have the cherries (stewed or preserved) well drained and stoned. Chop them fine, mix with a well-beaten egg and the juice of a lemon. Roll out the paste and cut into rounds the size of large biscuits. Put a tablespoonful of the cherry mixture on each; fold one half over the other and damp the edges and pinch together. Lay these half circles on a greased tin, and bake until a golden brown. Sift sugar over the tops and serve either hot or cold. (*Mrs. J. Bowman, jun., Basingstoke.*)



# HOOPS OF STEEL. By Fedden Tindall.

*"The friends thou hast, and their adoption tried,  
Grapple them to thy heart with hoops of steel."*

## CHAPTER XV.

### MURIEL BEARS THE BRUNT.

**A**N overwhelming sense of horror rushed over Muriel at Richards's words, and for an instant she buried her face in her hands. Then all her love and loyalty awoke, fiercely contradicting such an accusation.

"How dare you say that my husband knew the notes were stolen? Of course he did not; but you ought to have told this long ago, for he may be able to help us to trace the thief."

"He can help us right enough. He did it. I'm as sure as if I'd seen him take them. That's why he wanted it all hushed up, and went for his mother when she accused Dean."

"You have no right to say things like that, Richards. You are trying to justify yourself, because you know you ought to have spoken out long ago. Now my husband will help us to the truth."

"He will do that right enough, if you nail him, and you'll find I am right," Richards persisted. "Shall I stay and face him with my story or will you have it out with him alone? Provided you make him clear Dean, I don't care which way it is."

Muriel did some rapid thinking. She would like her husband to deny this lying charge to Richards's own face; but it would be almost unbearable to have her hanging about for several days, and it was quite uncertain when Dennis would be able to get over again.

"You must do what you think right, of course, but you can leave Janet's interests quite safely in my hands," she answered with a proud lift of her pretty little head.

"Well, if Dennis doesn't own up now, he will find himself in a pretty uncomfortable position, for I mean to see this through. I have screened him long enough, and he treated me pretty badly."

"What is that you say?" To her own ears, Muriel's voice sounded faint and far away, like the echo of some other person's.

"That he treated me badly. Threw me over, without caring a hang for my feelings, once he lost his head over you. I am not denying he was good to me first; Dennis is generous, if he is shifty. He bought me lots of pretty things in the days when he used to take me out. These very blessed notes I got out of him the last time ever I saw him; when I felt in my bones he was cooling off. I cocked a yarn about a new hat I wanted that cost a guinea. Really I was desperate for money to send to my old mother; but he gave it me like a lamb—and caused all this botheration." She ended on a harsh laugh. Muriel felt her head whirling. What was she to say? How could she get rid of this girl, whose presence was a perfect nightmare to her?

"I should think," she said coldly, "that you would prefer not to meet my husband. I will tell him exactly what you say. Let me get it quite plainly, please. You contend that he gave you two ten shilling notes, one at least of which he knew to be stolen?"

Muriel's forced calm slightly abashed the voluble Richards. She nodded her head, without speaking.

"I shall let you know his explanation, and you may be quite sure that we"—she said that "we" in hot defiance—"are as eager to clear Janet as you can possibly be. Indeed we shall act at once, whilst you have waited dangerously long before speaking."

Muriel rose, a signal that she did not want her self-invited visitor to stay any longer. She was anxious, too, that Richards should not realize that Dennis was at Aldershot, and might not be in Freshwater immediately. It would be most annoying for him to have this woman pursuing him.

"Are you stopping in the Island to-night?" she inquired.

"I—I am not quite sure," Richards stammered. "I shall get back to Yarmouth and see if there is a boat."

She had a feeling that this interview had not worked out quite as she intended. Muriel had somehow scored, and it had closed on an anti-climax.

Once she was alone, Muriel burst into a wild passion of tears. Of course this horrible charge was untrue. She had never trusted Richards, who was probably trumping up the whole story in an attempt to screen herself, now that Janet had spoken of consulting a lawyer. Still it must be contradicted at once and emphatically. She would write to Dennis, no, wire, and ask him to come to her at once. Surely he could get leave on urgent private affairs. She was just starting out to the Post Office when Dennis arrived. She rushed into his eager arms.

"I have snatched a day's leave, sweetheart. I had some business in Southampton, so I came by the longer sea route and on by train." He had brought her a bunch of early roses, exquisite blooms, and as he kissed her tenderly he whispered, "You look just like the white bud yourself, little darling."

Muriel was back in the happy fervour of her too-short honeymoon. She kissed him again and again, and then, burying her face in the fragrant petals, she began to say how much she had missed him and how lovely it was to have him back.

"Have you been all by your lonesome? Why, what's happened to Janet?"

In her letters she had said nothing of her friend's absence.

"She never turned up, I suppose something must have prevented her at the last minute. But Mrs. Jones has been ever so good to me and—and nothing matters now that I have got you."

Dennis smiled possessively, feeling well satisfied.

## CHAPTER XVI.

### THE WIFE OF A THIEF.

**M**URIEL deliberately put off the conversation she half longed for, half dreaded, until dinner was over and they were alone, sipping their coffee. It was too bad that the malice of a girl like Richards should spoil their short time together. She hated having to worry Dennis and to break in upon his gay love-making with anything so disgusting. She began nervously,



"I had an unexpected visitor to-day."

"Really; who on earth was it?" He was not altogether pleased at the news, it suited him to keep his marriage as quiet as possible; but he did not let his wife see his irritation.

"Richards, one of the nurses from the Home."

"Rather a nuisance her turning up here! She is such a curious little beggar, and we don't want chatter about our affairs. She's jolly pretty. I used to be quite keen on her before I knew you." Muriel had a strange feeling of relief. As she had expected, he made no mystery of his acquaintance with Richards. "You know I always had a weakness for your sex; but you were the first one who bowled me over completely. She was pretty enough, and she amused me. I took her out quite a lot at one time, and she had a prime talent for rooking a fellow, I can tell you."

"She told me you used to be very generous to her. Dennis, do you remember her telling you that she wanted a guinea hat very badly?"

"I have some sort of a recollection. She generally wanted something."

"She said it was the last time she saw you. Do try to think, because it's important."

Dennis burst out laughing.

"My dear child, surely you don't expect me to give you an exact account of every penny I ever spent on a girl before we got married?"

"Of course not; but that particular present involves a good deal. You gave her two ten shilling notes. Do you remember now?"

"Yes, I think so; I wanted to get rid of her. I hadn't eyes for any pretty woman but you by that time."

"Where did you get those notes from? She has come to me to-day, and revived the old trouble about the money stolen from your mother."

Dennis whistled. "What in the name of wonder does she want to do that for?"

"Because your mother has renewed the charge against Janet. It was the morning she heard of our marriage and she was very angry."

"What on earth had that to do with Janet Dean?"

"I hardly know myself. Perhaps she was feeling cross and unhappy and just vented her annoyance on Janet, whom she never liked."

"Probably that was it. I must try and smooth the old lady down a bit."

"We must prevent Richards going to her and making matters worse."

"Why, what's up? She can't be such a little liar

as to make out that I treated her badly or anything of that kind."

"I have told you that Mrs. Gray has renewed that old charge against Janet, who intends to see a lawyer about it."

"I must stop that somehow; well?"

"I always suspected that Jan was shielding Richards. I hardly know why, but I did. To-day I find the idea was correct. Richards gave her that note."

"Why did neither of them say so?"

"Evidently Jan didn't want to get Richards into trouble, and Richards says that she kept quiet because she was still fond of you."

"What does the girl mean?" Dennis had changed colour.

"She says that you gave her the two ten shilling notes she asked Janet to change for her. Dennis, is it true, and if so can you remember where you got them?"

Dennis sprang out of his chair, and took two or three hasty turns up and down the little sitting-room. Then he sat down again abruptly. "Yes, I expect it is true enough. I had never thought of the girl spotting it. That's a nuisance."

"Dennis!" The one word came from Muriel in a sharp, agonized cry. "Can't you guess what she is daring to say? She persists that you were the one who robbed your mother."

"She would put things in an unpleasant way. She's a vulgar little beast."

"It doesn't matter how she put it," Muriel cried hotly. "Can you prove that it isn't true? Can you help me to clear Jan and trace the real thief?" Her words came tumbling out, one after the other.

"My dear, your choice of language is hardly more delicate than the vulgar little person's. A man is not a thief because—"

"Dennis, did you take that money?" All the excitement seemed to have left her voice. She spoke in a deadly calm tone.

"Yes, of course I did, if you must know. The old lady kept me beastly short of cash, although she knew quite well that my father meant me to have an independent income. I was in a hole and I helped myself to some of my own money. It was a bore that she made a fuss about it, but I smoothed things over nicely."

"You helped yourself!" Muriel repeated dully, as though she fancied she could not have heard aright.

"You took the money from your own mother?"

He got up again and put his hands on her shoulders.

"My dear little girl, don't get theatrical. I did take



"Once she was alone, Muriel burst into a wild passion of tears."



the money, which I felt was morally my own as I have told you already, and you and I must plan out some way to hush up the whole thing without any one else suffering."

Muriel was past crying, or any outward sign of emotion. She stared right beyond her husband, her burning eyes taking in nothing around her.

"And you let Janet bear the blame, and pretended to befriend her," she said slowly and with intense bitterness. Dennis moved away from her and sat down once more.

"I do wish you would try to be calm and reasonable. I didn't let Janet bear the blame, I was careful to make my mother take back the charge. I can't help it if the old lady flies into a rage and stirs up dirty water long afterwards."

"What are you going to do now?" Muriel asked wearily.

"That is just what you and I have got to think. Come, talk it out with me like a sensible girl, and let us make our plans. It's a bit of a mess. We have got to shut up the chatterbox, prevent Janet Dean bringing a lawyer into the business, and to smooth down my old Mater. It's the very dickens."

"There is only one thing to do," Muriel said deliberately. "You must go to your mother and tell her the truth. It is the one way you can make amends."

"Tell her the truth! That would be a foolish move. Why, I never do; it wouldn't pay with her."

"Have you no sense of right and wrong?"

"I always told you I was not a saint, you mustn't expect it of me."

"I expect my husband to be an honest man,"



"Dennis, did you take that money?"

flashed Muriel. "It is not a question of what will pay. You must do the straight thing—own up to your mother and make her withdraw her untrue charge against Janet."

"Janet, always Janet! I am sick of her," Dennis burst out. "You put your friendship for a woman before loyalty to your husband."

"I put what is right and fair before anything else," she said hotly. Then in a gentler tone, she added, "Dennis dear, I want you to be loyal to yourself."

"I will put things right somehow, I swear I will. I can generally manage the Mater if I'm careful. If I make her put it in writing that she has nothing against Janet Dean's honesty, will that satisfy you?"

"No; you will never run straight unless you confess the truth. If you don't tell Mrs. Gray everything, I shall."

An onlooker would have seen that Dennis was thoroughly frightened.

"I forbid you to do that," he said quickly.

Muriel's anger flamed once again. "You shan't make me as dishonourable as you are yourself. I thought I had married an honest man—I find I am the wife of a thief."

In her angry misery, her first complete disillusionment, she literally flung the ugly truth at Dennis. Then she put her hands up to her face, as though to shut out a sight that had grown unbearable.

"If that is how you feel, I will not stay near you," she heard Dennis say in tones of suppressed fury.

The next instant the door shut, and when she looked up she was alone.

(To be continued.)

## "Onward."

FOR its Report of the work done in 1926 the S.P.G. chose the title *Reveille*—a call to wake up. That for 1927 is entitled *Onward*,<sup>1</sup> and the significance of the name is thus explained.

"It is no confession of failure to say, even after two hundred and twenty-five years, 'Our work is just beginning.' It may be but a proof of progress towards perfection. God has eternity to work in: it is for us to seize the present moment and to respond to the call which inevitably follows the *Reveille*—'Onward!'"

At the outset we are reminded that 1927 was the year in which our attention was specially directed, by the Fifth World Call Report, to our own people overseas—the white settlers in many parts of the world.

"In the early days of the Society's activities the area in which such settlers were to be found was very limited—at first it was confined to North America. The Fifth Report revealed that to-day there is hardly a corner of the inhabited

## Some Notes from the Mission Field.

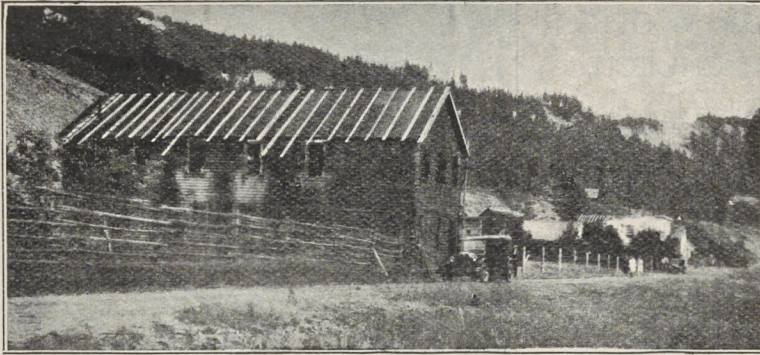
world where white men are not to be found as soldiers, sailors, diplomats, traders, or engaged in numberless other professions. Our country's debt to them is great, and equally great is the Church's responsibility towards them. In many a far-off corner they are upholding the Christian Faith with very little outward help, and not infrequently in the face of great temptation. The Fifth Report reminded us that we are not as yet doing for these countrymen of ours a fraction of what we should do if they are to remain true to the traditions of their Church."

Here, for example, is a grave warning from a priest working in Canada.

"In five years' time it will be too late—we shall have lost many of our children to other bodies, and the Anglican Church will be practically non-existent on the prairie—because we have neglected to minister to these small pockets of—at present—extremely keen and loyal Church people. . . .

"I came across a man the other day who had been at school with me in England—his father a clergyman in





A CHURCH IN CARIBOO, BRITISH COLUMBIA.

Hampshire—who has been out here on the prairie twenty-two years, and I was the first Church of England clergyman he had seen—he lives one hundred and twenty-six miles away from my centre."

We are told by those who are in the best position to judge that the way to help these lonely settlers is to provide bands of itinerating priests who will carry the ministrations and the sacraments of the Church to these lonely settlers, and this is one of the many urgent tasks the Society is trying to carry out.

\* \* \* \* \*

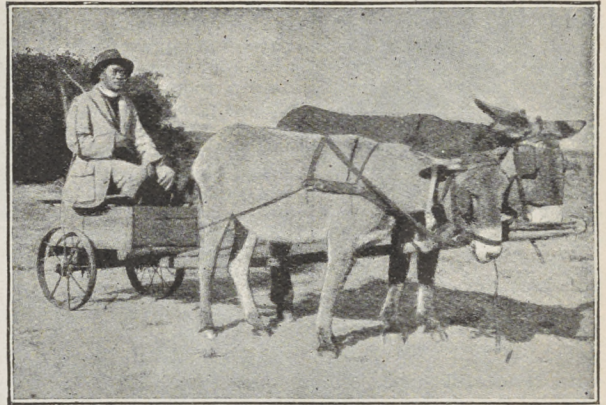
But it must not be supposed that this deeply interesting Report confines itself to this branch of the work of spreading the Gospel overseas. As in former years, it deals with the progress of "the King's Business" in every quarter of the globe. We select for quotation this touching story from the Gold Coast of Western Africa. The Bishop of Accra writes :

"On one of my journeys I came across a village where we had not known that there were any Christians at all. A little company of people came down the bush path to meet us and took us to a bamboo hut of the most primitive description. On the altar, made of pieces of wood tied together, was a cross of two sticks, also tied together (nails had not penetrated to their part of the bush), two ginger beer bottles with leaves in and a candle stuck on a cigarette tin. The bottles and the cigarette tin had been brought from a distant town, and being foreign were supposed to have a sanctity of their own. Their leader had heard of our Church in a far-off village,

had gone over and lived there and learnt what he could—the Creed, a few songs, some Bible stories and two or three prayers—and then had come back and had gathered a handful of people together and passed on to them all that he knew. But how little it was! 'Would the Big White Father send them a teacher who would tell them all about the true God, for they had heard that He was greater than the gods who lived in the forest country?' Surely people like these deserve all the help and encouragement we can give them."

Flitting half across the world to India we read of the two Christian sons of a goldsmith in the Diocese of Tinnevely.

"The elder son came at Christmas to pay his respects, bringing with him two silver spoons and forks as a present. When remonstrated with for bringing such a costly present, he replied : 'You call this large, is it not small to that which



A NATIVE DEACON ON TREK IN SOUTH AFRICA.

you have done for me?'—He has promised to make for us a silver chalice and paten when we build our chapel."

But the work of a missionary does not always meet with such encouragement. This letter from a worker in a hospital at Lahore shows the kind of difficulties that have sometimes to be faced.

"One really trying thing about an Indian hospital is the extreme difficulty of keeping patients in; a really almost dying woman will be taken out by her husband because he has no one to cook his food, and when you tell him it will kill her, all he says is that it's cheaper to buy a new wife than to hire a woman to cook!"

Yet, taking the Report as a whole, there is far more cause for thankfulness than for dejection. Nothing in it is more inspiring than the eagerness found in many converts to pass on the Good News to their brethren. Our last quotation shall be an example of this from Kobe in Japan.

"Many of the Christians have a sense of their missionary vocation, and I know that one of the girls baptized this year was undoubtedly helped to her knowledge of Christianity, and to make her decision, by an older Christian girl. She began studying two years ago, but said then that she was 'not good enough to be a Christian,' but now she 'wanted to try.'"



INDIAN "DAIS" (MIDWIVES), LAHORE.



# Some Parishes at Work.

## VI. PORTSEA PARISH CHURCH.

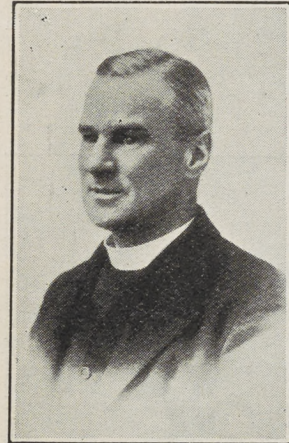
By Leonard N. Westbrook.



AS is generally known, there is only one entrance by land into Portsmouth—where the main road from London enters the island on the northern side. Following this road southward one comes at length into the Fratton Road, on the left hand side of which stands the stately Parish Church of S. Mary the Blessed Virgin, better known as Portsea

Parish Church, with its lofty tower rising one hundred and forty feet towards heaven. Opposite are the vicarage grounds, in which stand the vicarage and a "cottage" for the vicar. Adjoining them is the Parochial Institute, containing large and small halls and other rooms for the housing of Sunday schools, meetings, social gatherings, and the like.

The church is cruciform in shape, a spacious and lofty building two hundred feet by seventy-three feet, with seating accommodation for two thousand. The outer walls are of flint with freestone dressings, and are internally faced



THE REV. CANON  
J. F. LOVEL SOUTHAM, M.A., LL.B.  
(Russell & Sons.)

with Ham Hill stone, around which runs a dado of marble mosaic containing texts from the Psalms. The roof is of open timber, with the exception of the sanctuary ceiling which is of stone groining. The chancel is surrounded by a fine low panelled screen of



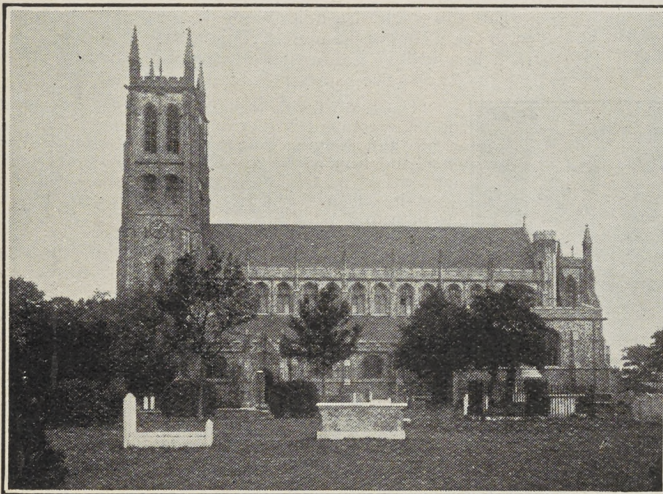
INTERIOR, S. MARY'S, PORTSEA PARISH CHURCH.  
(Russell & Sons.)

alabaster surmounted by a hammered iron screen, richly gilded. The floor of the chancel and of the roomy and dignified sanctuary is of mosaic work. The central panel of the carved oak reredos is a painting of the Nativity. Above this is the Crucified with S. Mary and S. John, and on either side are the twelve Apostles. There are two chapels, one on the south and one on the north side of the chancel, over the latter being the organ with its fine loft, and beyond it the vestries.

The present church is, comparatively, a modern building, the first stone having been laid in 1887, the consecration taking place in October, 1889. There have been two other churches on the site, the first being built in 1166, but unfortunately the registers do not go back beyond 1653.

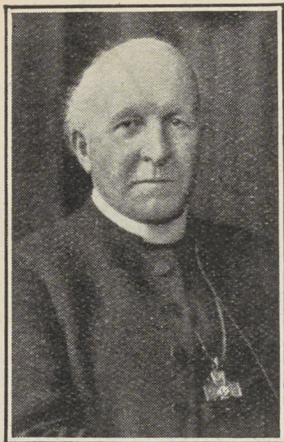
The parish comprises a large and thickly populated area with a working class population of forty thousand, and is served by five mission churches in addition to the parish church. A mission hall was also in use at one time, but is now seldom employed owing to the great shortage of clergy. The staff now numbers ten (including the vicar and the parish missionary priest, of whom more anon), as against the sixteen of pre-war days.

The Rev. J. F. Lovel Southam, M.A., LL.B., (who resigned the vicariate in October last, on his appointment as Canon-Residentiary of Chester) came to the parish late in 1919, and did much to deepen, enrich, and beautify the teaching and practice of the Faith. At Advent, 1920, a Sung Eucharist at 9.30 on Sundays, followed by a parish breakfast, was introduced and the



S. MARY'S, PORTSEA PARISH CHURCH.  
(Russell & Sons.)





THE ARCHBISHOP OF YORK.  
(Vandyk.)

then introduced into the Sunday schools and is now in general use in the parish church. Later the sanctuary was beautified by the addition of two standard lights, and in 1926 the Eucharistic vestments were first worn.

Canon Southam always insisted upon and preached the power of the HOLY SPIRIT and the necessity for seeking His guidance and listening for His voice. With the co-operation of other clergy in the city and district, a retreat house was secured and furnished in a pretty little country spot at Catherington, about eight or nine miles north of Portsmouth. The house, which accommodates twenty-four at a time, was opened in the summer of 1921. It is nearly a mile from the main Portsmouth-London road, and in its extensive garden or in the silence of the Chapel of the HOLY SPIRIT many scores from Portsea and other parishes have sought and heard the "Still Small Voice" and gained the vision so sadly needed in the rush and turmoil of present-day town life. Vocations (amongst them some for the priesthood) have been discovered there which would otherwise, very probably, never have been found.

In the latter part of 1924 the vicar visited British Columbia in order to investigate the possibilities of Portsea adopting a part of the work there and furnishing a priest (supported by the parish) to take charge. After consultation with the Bishop of Columbia (Dr. Schofield, an old Portsea man), it was decided that the parish should adopt the township of Tofino and the adjacent district on the west coast of Vancouver Island. Since then this has been extended forty-five miles to the southward, to embrace the lesser town of Ucluelet and Bamfield Cable Station. In due

altar lights were lit at Celebrations. The number of communicants at this service has gradually increased, and it has been the centre and the driving power of all that has been done since. A simple plain-song setting is used, in which the whole congregation (which includes the Catechisms and elder grade of the Sunday school) joins heartily. The hymn-book which was in use at first was supplemented by a small book containing, amongst others, many from the *English Hymnal*. The latter in time became the hymn-book for this service, and was

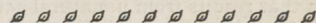
course Portsea Overseas, as this part of the parish is known, became an established fact, and at the Patronal Festival in July, 1925, the Bishop of Winchester dismissed the first parish missionary priest to this work. He is entirely maintained by Portsea at Home, and that in addition to the usual contributions to the various missionary societies. This has been made possible as a result of the Duplex system of finance, which replaced the old system of collections and the Free-will Offering, in October, 1923.

Each new-comer to the staff of S. Mary's is accepted on the understanding that he is willing to take his share, if called upon, in the Overseas corner of the parish. The first missionary priest (the Rev. A. G. E. Munson) undertook two years in Tofino, and rejoined the home parish at the Patronal Festival (the Feast of the Visitation), 1927. His successor (the Rev. P. F. Ardagh Walter) has gone for three years. Some extracts from Mr. Munson's first sermon after his return will speak for themselves of

the tremendous significance and importance of this enterprise:

"... The parish began a new chapter of history in July, 1925. Looking back you will find that one archbishop<sup>2</sup> and eight bishops have worked in the parish of Portsea, but never before have you sent out and welcomed home your own missionary. . . . We are filled to-day with the 'World Call'—as a parish we were ahead of that call. . . . For Portsea there is no night: when Portsea sleeps, Portsea Overseas watches. . . . The first Confirmation Service for seven years was held last year [i.e.

1926]. . . . The number of communicants has increased by six hundred per cent., the offertories by eight hundred per cent., and there is a flourishing Sunday school with scholars of all nationalities."

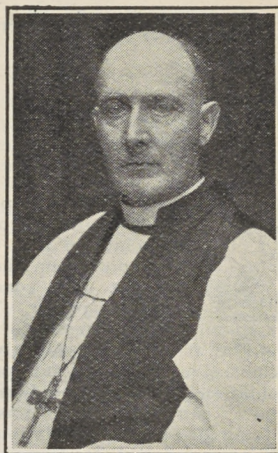


### God's Gift.

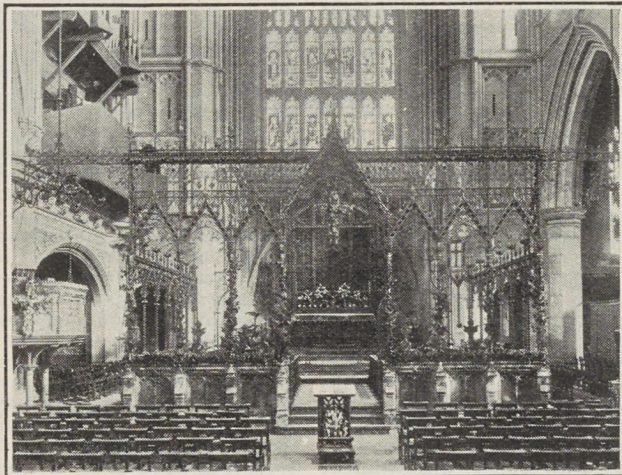
Earth for his hoe and spade,  
Labour unending,  
Trees for his rest and shade,  
Flowers for his tending.

Cast out for Adam's sin—  
Herein lies pardon—  
Man's patient toil can win  
God's gift, a garden!

D. M. B.



THE BISHOP OF SOUTHWARK.<sup>1</sup>  
(Russell.)



THE SANCTUARY, S. MARY'S, PORTSEA PARISH CHURCH.  
(Russell & Sons.)

<sup>1</sup> Vicar, 1909-19.

<sup>2</sup> The present Archbishop of York; Vicar 1896-1901.



# The Seventh Commandment.

By the Rev. Canon O. Hardman, D.D.,  
Chaplain of Dulwich College and of the Mary Sumner House.

*"Thou shalt not commit adultery."*

**G**OD bestows upon most men and women the power of passing on life by bringing children into the world. But He lays upon them the necessity of abiding by two main conditions in the exercise of their power. The first is that it shall be used only as an expression of true love; and the second is that it shall be used only by those who have put themselves in a position to provide a real home for any children that may be born. This means that the power can be rightly exercised only by those who are living together in the holy estate of matrimony. Outside the married state its exercise is absolutely forbidden; and within it there are limitations.

Some people remain unmarried because they selfishly desire to retain full freedom and to avoid the burdens and cares that inevitably attend the lives of married people. Some would marry, if they were given the right partner and the opportunity; but these are denied. Some intend to marry and have already chosen their partners, but for various reasons they are compelled to wait. Some are called of God to a life of celibacy, and they make renunciation of the joys of family life, in no way depreciating that life by so doing, but rather exalting it by their own lofty moral standards. In all these cases direct expression of the sex instinct is forbidden, however strong the temptation. So far as the Christian religion is concerned there is no such thing as inherent right to motherhood or fatherhood; nor can sexual relationship in such cases be regarded as anything but the sin of fornication, whether it results in the procreation of children or not. It is, of course, the Church's duty to succour unmarried mothers; but it ministers to them and to unmarried fathers as to people who are guilty of grievous sin in the sight of God. And it is altogether mistaken to suppose that the act which constitutes the sin is necessary to the health of either men or women. It is natural, but it is by no means essential, as the physical condition of very many virgin men and women clearly proves.

There are various methods in use to-day by which this act is rendered "safe," as people say. That means that they make it unlikely that a child will be conceived as a result. These methods are known to young unmarried people, as well as to others, and it is commonly reported that they are used by some of them without any sense of sin. Certainly there is a good deal of encouragement to such action and to such stilling of the conscience in the false assurances that are being so zealously offered by some people. But it is hard to believe that any young persons can thus sin without being troubled and uneasy. There is always a natural modesty in the young, especially in women; and the degradation that results from unnatural action of such a kind cannot be altogether unrealized. Anyhow it is the duty of every Christian who is called upon to take notice of such things to say definitely that the act is not rendered one smallest degree better by the taking of precautions against natural consequences. To make it "safe" is not to render it a whit less sinful, but rather to add to the sin by foully tampering with the sacred sources of life. And as to young people who are not just lustful but really in love and looking for-

ward to being married, let them understand that the very worst thing they can do for themselves as lovers is to anticipate the union that rightly belongs to marriage. Whether it is done "successfully" or not, it will tarnish their affection beyond all possibility of recovering its original purity, and will rob them of the privilege of happily and worthily offering it to God for His blessing and consecration.

For married people the seventh commandment is God's law against the violation of that marriage vow which involves "forsaking all other" and keeping only to the chosen partner of their life. But, say some, suppose a man loses his love for his wife and conceives a true love for another woman; or suppose a married woman falls in love with another man. Is not such love sacred by its very nature and are they not free to prosecute it? The answer clearly is that they are forbidden to do so, however strong their love may be. Such situations may and do arise, and there may be very grievous temptation to commit sin; but that sin can never be justified in the name of love. The Christian law of marriage regards it as a permanent state, terminated only by the death of one of the partners. A sense of honour and a due regard for the salvation of the soul will forbid the violation of the covenant between husband and wife, and will therefore preclude the tangled and unsavoury subject of divorce. It is for Christians to maintain the true ideal in this matter, in the loyal service of God, for the benefit of their own souls' health, and for the good of society at large.

On the score of economic and physical incapacity to stand the strain of bearing and rearing children, the contraceptive methods referred to above are being practised by some married people who are trying, not without difficulty, to persuade their consciences that what they do is right. It is perhaps not so clearly and utterly and invariably wrong as it is for the unmarried; and it is impossible not to feel a measure of sympathy with some of those who are driven to act thus. But it is never right. At its best it can only be regarded as the lesser of two evils; and it seems an offensive thing to excuse a great deal of sheer nastiness by representing it as necessary for the purposes of true love. The thing is not clean, and its results are evil both in the body and in the soul.

Just as with the sixth commandment, so here, very much depends upon our early care and training. Restraint in eating and drinking, cleanliness in our bodies, sufficient healthy exercise in the open air, obedience to parents and others set in authority, and abundance of wholesome mental food—these are our chief defence, humanly speaking, against the evils of lust. To these add the power of prayer. And as we grow older and begin to control ourselves we must continue to provide for the exercise of our powers of love in the appreciation of all things that are good and beautiful and true, and in the service and loyal care of our fellows. "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."



# The Three Orders of Girl Guiding. III. RANGERS.

By Rachel Leighton, District Commissioner.

**OUR** Third Order is the youngest in point of development; it has emerged as the natural process of growth, with the natural desire for expansion. The name "Rangers" is given to this senior branch of the Girl Guides to

indicate a field of wider activities, and a broader outlook; it is open to girls of sixteen and upwards, and includes those not previously Guides. It is important to remember that there is no automatic change of Guide to Ranger as soon as the sixteenth birthday is reached. A Guide should have made herself worthy of the "promotion" and desire it, and also her Captain must recommend her for it; it may sometimes be well to delay the step forward for a year

getting their successors into shape; but in the long run the benefit to the Company and to the Guides themselves far outweighs the temporary set-back.

Now turn to the Guides older in years than most of their sister Guides in the Company, but not possessed of those natural gifts necessary for a Leader. They may be working under a young Patrol Leader, and the routine of the Company programmes has ceased to inspire them; they no longer have a thrill when playing in a team; they are looking, possibly unconsciously, for an opportunity of self-expression, and they begin to drift away from the organization, to slip out of competitions through irregular attendance; their interest flags, and their loyalty seems on the wane. To them promotion to the Rangers means a quickening of purpose.

The third group is that of the girls who have hovered around the Company from its inception, half attracted and half repelled by the forms and ceremonies. Here they find some modifications in the discipline and a greater variety of recreations, and often seek the closer comradeship by becoming Rangers. Other girls are welcome who may have had no chance hitherto of joining the Movement.

Ranger Badge Tests are on a wider plane than those in the Guides, and offer to the individual an opportunity to develop her own favourite study or hobby. She is encouraged in her efforts at self-education.

A Ranger Captain has many and various difficulties to face. It is very difficult to cater for grown-up girls, working in different places at different jobs, free at different hours, interested in different things. In many country districts there are not enough girls of Ranger age to make an amusing Company meeting. The Captain's ingenuity is taxed to the uttermost. She may have twenty names on her register, but for one good reason or another only five perhaps turn up, and the prearranged programme has to be scrapped at the last minute. Somehow or other the evening must not be wasted—a little singing, some handicraft work, a discussion, and five happy people speed homewards, at the end of an hour and a half, refreshed in mind and body, assuring each other that it's much better when there aren't too many. Possibly Captain creeps home

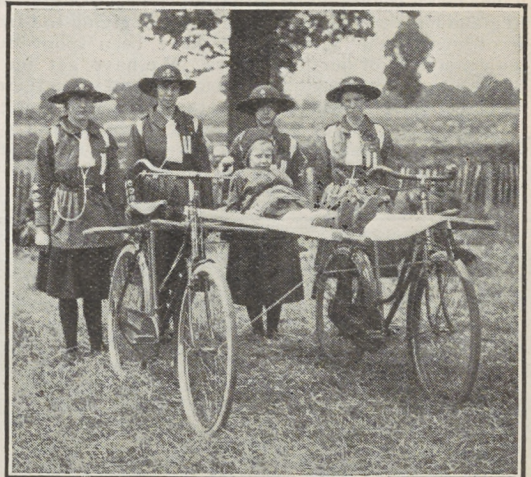


CHUMS.

or two. When the decision is taken, the Guide, recognizing that her everyday life and duties are expanding, formally renews the Promise made at her enrolment, with the additional rider, that her "responsibility as a Ranger is to carry that Promise into a wider world."

Here, then, is an opportunity for the girl just entering upon new conditions of life, and greater independence, to realize her need for watchfulness. She is growing mentally and physically, her interests and activities are changing; she hardly knows herself what she wants, but as a Ranger she has a standard to live up to, and suggested recreations and hobbies of very varied descriptions.

There are three groups to whom Rangers make a special appeal. The first is the knot of older girls in the Guide Company; some are Patrol Leaders and Seconds of long standing, trustworthy in every way. The Patrol has fallen into the habit of depending upon them for everything, promising juniors have no chance to show powers of leadership, and loving, eager spirits are apt to slack off, or to give vent to their energy by displays of insubordination—not serious, but often a danger signal to the Captain that responsibility for the good name of the Patrol is centring too much in the Leader, and is not shared with the rank and file. The Company may suffer for a bit, when the senior Leaders are gradually promoted to the Rangers, and in order to lessen the sharpness of the "break" for a short time they may continue to work with their Patrols, while



THE AMBULANCE.

[V. J. Riches.]



a rag, and being human, laments the fifteen absent sheep instead of rejoicing over the faithful five.

Rangering has a great future, full of promise, full of hope, and bristling with difficulties. Through the Ranger Patrol or Company girls can be introduced to the possibilities of public service, both in a corporate and individual capacity. They can learn something about Local Government by working for the Citizen Badge. They can extend their knowledge of the British Empire by preparing themselves for the Empire Knowledge Badge, for which they must find out, amongst other things, what articles in their own homes can be obtained within the Empire and where. They can form themselves into a choir and specialize for a season in choral singing; or they can turn their attention and energies to practical subjects such as cookery, and learn something of food values and practical household economy.

As regards service, Ranger Companies try to make themselves responsible for a special piece of work for others. This activity is not easy to arrange, as Rangers are busy folk with scant leisure time, but the Captain can generally evolve some plan in which each can make her contribution, according to her ability and freedom. Sometimes it may be to lend a hand at a local Play-Centre or Child Welfare, or undertake some parochial Church work; visiting the hospital

or infirmary, or distributing notices or magazines. Sometimes the Company may supply garments, made or collected by themselves, to the County Needlework Guild. There are many ways through which the Ranger Company can come into touch with outside needs and gain an insight into the organization of public assistance and public work.

Moreover, the girl of Ranger age is looking into the future. What are the years to bring into her life? Her points of view are shifting, her old interests grow stale, her friendships even change. The Ranger Captain understands these things, she realizes the ups and downs, the hopes and fears, crowding from time to time upon the mind and spirit, and in the organization of her Company she finds opportunity for friendly gatherings between her Rangers and their boy friends, for occasional dances and conversaziones. She can encourage the quiet growth of a friendship which may ripen eventually into the deep affection on which a happy marriage and joyous home-life will be built up. She may check a flippant noisy courtship, discreditable to good sense and good feeling.

"Rangering," with all its difficulties, is well worth while; it is an activity for those in loving sympathy with the needs of others; it is a vision to those whose hearts, vibrating to the call of youth, never can grow old.

## THE THREEPENNY BIT. By E. M. Gibson.

ONCE knew a retired Army officer, who usually went to church on Sunday mornings at eleven o'clock. When the time came for the collection he used ostentatiously to hold between his finger and thumb a threepenny bit, which he dropped carefully into the bag. Many people, like this officer, seem to have become possessed with the strange belief that the threepenny bit, the smallest silver coin of the realm, is "Church money."

But there is another side to the problem of the threepenny bit. I once heard of a poor widow, who said she could not go to Holy Communion one Sunday because she had not got a threepenny bit for the collection. In her case I believe it was a large sum to give, but why did she think that she could not come to Communion without it? Again, it seems to be the same strange idea that the threepenny bit is a magic key to open the door of the kingdom of heaven.

The fact is that many of us in this privileged Church of England have not yet learnt the secret of giving to God according to our means. We have been spoilt by the generosity of our forefathers. We have got into the habit of depending on endowments, and when these no longer suffice, owing to the increased cost of living, to provide our clergy with a living wage, instead of giving more ourselves, we are far too apt to sit down comfortably and say that in our parish we really must have a parson with private means.

Some people have a sort of hazy idea that they ought to give a tenth of their income to God, and feel comfortably satisfied if they have done this. The fact is that the tenth, though it may be just right for some people, is far too little for some and far too much for others. But if people would think out and give the proper proportion of their own income, the problem of Church finance would be solved.

But it is the rich who are really to be pitied. It is so hard for them to give in the right spirit, that is, the spirit of sacrifice, without which no giving is worth anything in the sight of God.

A bishop once went to a wealthy layman in his diocese, and asked for a contribution for some important purpose. "I want four figures," said the bishop, and the layman gasped; but he gave it. He at least must have learnt something about giving that day.

Churchwardens sometimes grudge any money that goes out of the parish; but it is an established fact that those parishes which give most generously towards outside objects are the ones which have least difficulty in raising money for their own needs. It is all a matter of learning how to give, and the best way of learning to give is to get down on our knees and pray about it. With the vision in our minds of CHRIST hanging on the Cross, giving everything, even His own life, for us, we can perhaps learn something from Him of the spirit of sacrificial giving.



[Photo, E. Staniland Pugh.]



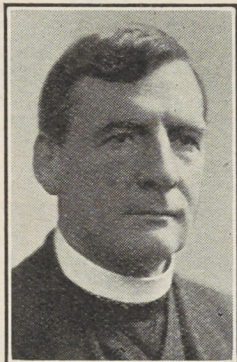
# Church Life To-day: Some points of Current Interest.

THE late Canon J. O. Coop, Vicar of S. Margaret's, Anfield, was one of the best-known clergy of the Diocese of Liverpool. Ordained in 1892 to the Parish of All Hallows', Leeds, he worked also at West Derby and Sefton Park before his appointment in 1905 as Vicar of S. Catherine's, Abercromby Square, Liverpool. Here he had as one of his parishioners the late Dr. Chavasse whose official residence as Bishop of Liverpool was then in Abercromby Square. In 1920 Mr. Coop was appointed to an Honorary Canonry of Liverpool, and a few weeks afterwards he accepted the living of S. Margaret's, Anfield.

Canon Coop had nearly forty years' association with the Volunteer and Territorial Forces. He served overseas in the late war, was twice mentioned in dispatches, and received the D.S.O. in 1918.

THE Right Rev. Henry Mosley, Bishop-Suffragan of Stepney, who has been appointed to succeed Dr. Bernard Heywood as Bishop of Southwell, has spent the whole thirty-five years of his ministry in East London. Dr. Mosley worked as a layman at Oxford House, Bethnal Green, for two years before his ordination in 1893. He was Curate of S. Andrew's, Bethnal Green, 1893-98, and Trinity College Missioner at Stratford, 1898-1901. In 1902 he became Rector of All Saints', Poplar, where he remained nine years. In 1911 he accepted the rectory of S. John-at-Hackney, which he retained until his consecration as Bishop of Stepney in 1919.

An interesting revival of an ancient custom took place at Southwell Cathedral on Whit-Saturday, when a large number of Church people took part in the **Pentecostal Pilgrimage** to the minster. This practice was started by Thomas of Beverley, who was Archbishop of York, 1108-14. In order to assist the building funds of the then new church the Archbishop encouraged the Church people of Notts. to make their annual pilgrimage to Southwell instead of to York. The custom lasted to the eighteenth century, and the payment of "Whitsun Farthings" or dues survived to a still more recent time. The pilgrimage was revived last year, and this year nearly three hundred pilgrims went in procession to the cathedral. Considerable offerings were made, and it is hoped that the pilgrimage will now again become an annual event.



THE LATE CANON J. O. COOP.  
(R. R. Madsen.)

THE Archbishop of Canterbury has indicated that he intends to resign before the next Lambeth Conference meets in 1930. It is interesting to remark that no Archbishop since the Reformation has resigned the See of Canterbury. Before the Reformation Robert Kilwarby and Simon Langham resigned on being made cardinals, in 1278 and 1368 respectively. The Nonjuring Archbishop, William Sancroft, who was deprived by King William III, lived to see his successor, John Tillotson (whom he did not acknowledge as a lawful successor), consecrated in 1691. The last primacy longer than that of Dr. Davidson was that of William Warham, the immediate predecessor of Cranmer, who was Archbishop, 1503-32.

THE Bishop of Norwich has issued a welcome to visitors to the **Norfolk Broads**, which takes the form of an attractive list of the churches near the Broads, with particulars of times of services and other information of interest. The churches in Norfolk are full of interest for antiquaries, and, as the Bishop adds, it is from the ruined Abbey of S. Benet's, on the Bure, that the Bishops of Norwich draw their claim to be the only surviving Abbots in England.

It is interesting to learn that not only does S.P.G. provide help to overseas dioceses but the overseas dioceses are beginning to help the work of S.P.G. The girls at S. Catherine's School, Maseru, Basutoland, were told of the damage done at S.P.G. House by the flooding of the Thames some months ago, and they have sent part of their Lenten savings to help in making good the loss. The sum was small, it is true—only thirty shillings—but it represented real self-sacrifice on the children's part. Such contributions are a practical expression of the sympathy existing between the old Society at home and its workers in the Church overseas.

THE late Duke of Newcastle, who died recently at the age of sixty-three, was prominent as a Churchman. Though delicate health prevented him from taking much active part in public life, the Church owed

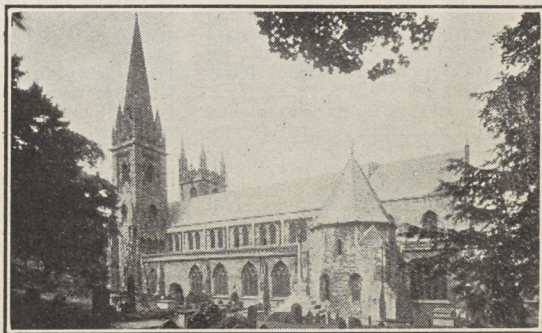
much to his influence and benefactions. Soon after he succeeded his father in 1882 he built at Clumber, his Nottinghamshire seat, a magnificent church, dedicated in honour of S. Mary the Virgin, at a cost of £40,000. The Duke was a churchwarden at the well-known London church, All Saints', Margaret Street.

THE Bishop of Willochra, South Australia (the Right Rev. Richard Thomas), has launched an appeal for £20,000 for the endowment of work in his diocese—especially for the work of the new Bush Brotherhood of S. Stephen. This huge diocese—it has an area of 360,000 square miles—is gradually being settled by emigrants from England, and it is of great importance that the Church should be able to supply the necessary ministrations.

THE Synod of the diocese of Caledonia, British Columbia, has elected the **Ven. George A. Rix**, Archdeacon of Prince Rupert, to be Bishop of the diocese. The see, which was founded fifty years ago, has now been vacant for several years, owing to the fact that almost the whole of the income by which the late Archbishop Du Vernet was supported came to an end at his death in September, 1924.

MORE than two thousand five hundred members of the Mothers' Union in the Diocese of Llandaff assembled for the **dedication of their banner** in the cathedral. To many of them it was an unaccustomed privilege to worship in the cathedral, in which only about one-fourth of the members could be accommodated. Many were seated on chairs on the lawns on the north side of the building, and heard the service by means of loud speakers. After the service many hundreds of members filed past the banner.

The banner, the cost of which was largely met by members' contributions, bears a representation of the west front of the cathedral, with the arms of the diocese and of the Mothers' Union on either side.



LLANDAFF CATHEDRAL.

[Frith & Co.]



# Our Query Corner

Hints for some of our Correspondents.

**\*\* RULES.**—(1) All anonymous correspondence is destroyed unanswered. (2) True names and addresses must be given. (3) No names are published. (4) Persons desiring, if possible, an immediate answer, should enclose stamped and addressed envelope, with their question, but they must give the name of the local Parish Magazine to which they subscribe. (5) Attempts will be made to answer all reasonable questions in such cases, and to deal as far as possible with others of the same class if sent for answer in these columns; but it must be recollected that *THE SIGN* goes to press very much earlier than the local magazine, and that it is impossible to answer all questions here. (6) Those who are answered—and others—are asked to recollect that most of the questions are such as can only be adequately answered in a large treatise: our notes are simply “rough charts” to serve till a larger map can be examined. (7) The pages marked *THE SIGN* are a general Church Magazine, and the local pages only are edited by or under the direction of the Incumbent of each Parish.\*

## 2044. What is the distinction between the terms “Anglo-Catholic” and “High Church”?

The term Anglo-Catholic, though certainly open to criticism, has come into common use as a convenient description of that school of thought in the Church of England which emphasizes the value of the sacramental life, and the beauty of ceremonial worship. This school was formerly known as “High Churchmen.” If you have access to *A Dictionary of English Church History*, in a library or elsewhere, you will find, under the heading “Church,” an interesting account of the history of the term “High Church” since its origin in 1687.

Your friend in employing the term “High Church” was simply making use of a rather old-fashioned expression; you, as a younger person, prefer the term “Anglo-Catholic,” which is more commonly used now, but we do not think either can be called incorrect.

## 2045. May a layman read lessons in church if he is not a lay reader? How can he become a lay reader?

Any layman may read the lessons in church if invited to do so by the incumbent.

The conditions on which lay readers are appointed are now governed by regulations, summarized in *The Churchman's Year Book*. For further particulars, apply to the Rev. C. J. Beresford, Central Readers' Board, Church House, Westminster, S.W.1.

## 2046. Is it wrong to wear a black gown for preaching?

The use of the gown is authorized in Canon 74. Although it was at one time made a party question, it is really quite a suitable vesture for preaching, being a form of the University gown, though nowadays the surplice is more commonly worn as avoiding fussiness when the sermon is part of a service mainly intended for worship.

## 2047. Who has the right to start a “Children's Corner” in the church; the Incumbent or the Parochial Church Council?

The incumbent's rights as to conduct of services in church, and as to a missionary corner, bookstall, children's corner, etc., are not subject to the Parochial Church Council. A faculty must be obtained for any important alterations in the church.

Children's corners are common in many churches, and, provided the

pictures and books placed for use are in harmony with the teaching of the Church of England, we do not think there is any cause for objection. Experience has shown that it is a good thing to encourage the young people in the idea that they have a real share and interest in their parish church.

## A CHURCHMAN'S NOTE BOOK.

*“It is a hard task only to begin to love Him when all human affection has deserted us, but if we have made Him our shadow when our sky was clear, He will surely be our light when it is clouded.”*

### AUGUST, 1928.

#### DATE. THE GREATER FEASTS.

- 5. S. Ninth after Trinity.
- 6. M. Transfiguration of our Lord.
- 12. S. Tenth after Trinity.
- 19. S. Eleventh after Trinity.
- 24. F. S. Bartholomew, A.M.
- 26. S. Twelfth after Trinity.

+

#### DAYS OF FASTING OR ABSTINENCE.

Fridays, 3, 10, 17, 24, 31.

+

COMMEMORATIONS (Revised).—1, [Lamas Day]; 5, Oswald, K. of Northumbria, M., 642; 7, Name of Jesus; 10, Laurence, Dn. at Rome, M., 258; 20, Bernard of Clairvaux, 1153; 28, Augustine, Bp. of Hippo in Africa, D., 430; 29, Beheading of S. John Baptist; 31, Aidan, Bp. of Lindisfarne, 651.

## 2048. Is it legal to use incense?

The question of the legality of incense was much discussed at one time; but an ordinary member of a congregation where it is occasionally used may be satisfied that the use of incense is an old custom introduced into the Christian from the Jewish Church for fumigation and ceremonial purposes. It had fallen into general disuse in England but was revived during the last century, and there is nothing unlawful in its use.

## 2049. Why do some clergymen wear a distinctive head-dress in church?

The wearing of a head-covering by the clergy is what Dr. Frere calls an example of “utilitarian ceremonial.” (See *Principles of Religious Ceremonial*.

Mowbrays, 7s. 6d.) In mediaeval times when churches were not artificially heated every one equally wore a head-covering at services, and this is the origin both of the priest's cap of the old English shape, and of the form called the biretta, which is of Italian origin. Examples of ceremonial headwear still survive in the King's crown, the bishop's mitre, and in the “black cap” the judge assumes when he pronounces the death sentence.

## 2050. Should the choir of a parish church used as a garrison chapel wear red cassocks?

We do not know whether the use of scarlet cassocks for choirs is usual in garrison chapels, but we believe there is no authority for it. Scarlet is the traditional colour of the “children” (that is to say the choirboys) of the Chapels Royal, and there is no authority for extending the use of these cassocks to the choirs of churches other than the Royal Chapels and Royal Peculiars, that is to say churches over which the Crown has special rights.

## 2051. On what conditions are grants given to students desiring to take Holy Orders?

You should get the pamphlet issued by the Press and Publications Board of the Church Assembly—*Training for the Ministry: Summary of Information for Candidates for Holy Orders*, 1s. (post 1d.).

It is of course impossible for strangers to advise whether, in the special circumstances which you mention, it will be practicable for you to take Holy Orders. We can only suggest that you consult a local priest of suitable standing and experience. If he approved, he would help you to approach the diocesan authorities through whom any local and most central aid is given to students.

## 2052. Why do you attribute the prayer, “O Lord, support us all the day long,” to Dr. Newman? Is it not of sixteenth-century origin?

Because it is in harmony with his general style and is included in one of his sermons apparently as his own composition. Also because there seems to be no evidence of its existence before that sermon. If it were of sixteenth-century origin, its source in that century could presumably be pointed out. If it appeared for the first time in the nineteenth century and no earlier origin can be shown, the reasonable conclusion is that it was composed then.

TO CORRESPONDENTS.—All communications as to the literary and artistic contents of this Magazine should be addressed to the Editor of *THE SIGN*, A. R. Mowbray & Co. Ltd., 28 Margaret Street, Oxford Circus, London, W.

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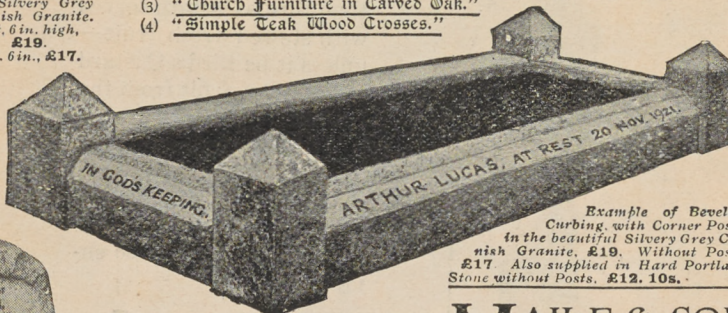


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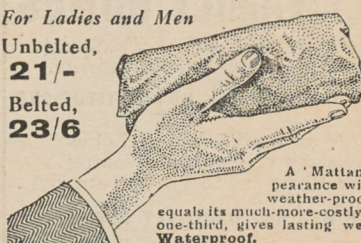
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